母性と父性

大塚いわお

MOTHERHOOD AND PATERNITY

Iwao Otsuka

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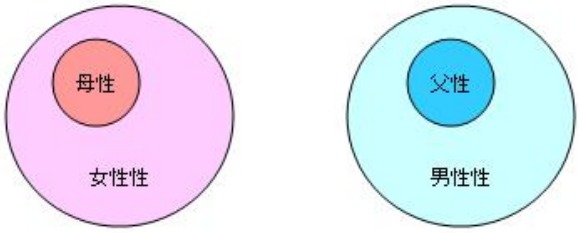

図　母性・父性と女性性・男性性の関係

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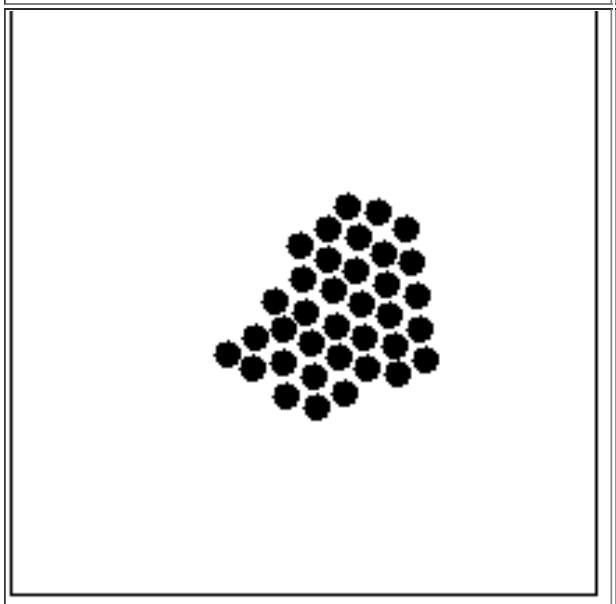	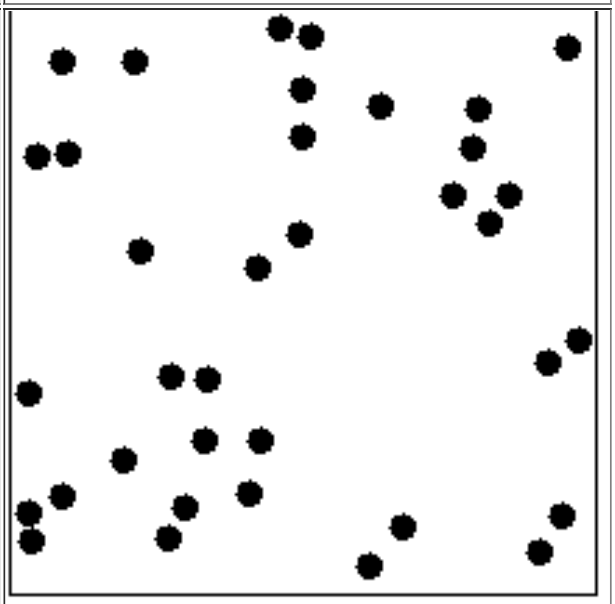

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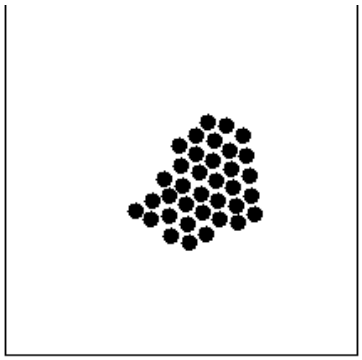

Table.1□□□

n=201

Table.2□ □□□□□□□□□□□□□□□□□□□□□□□□□□□□

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□□□□□□□□□□□□□	t(200)=5.67**
□□□□□□□□□□□□□	t(200)=4.96**
□□□□□□□□□□□□□	t(200)=4.28**
□□□□□□□□□□□□□	t(200)=6.82**

**p<.01

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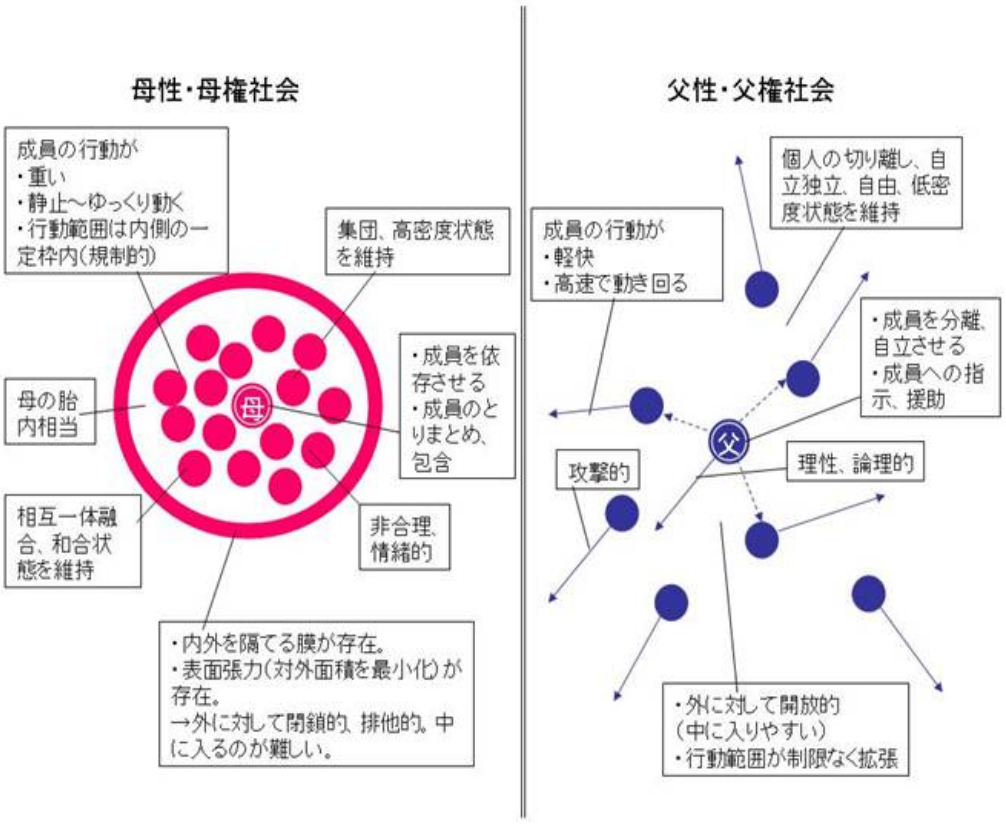
母性・母権社会
成員の行動が
・重い
・静止～ゆっくり動く
・行動範囲は内側の一定枠内（規制的）
集団、高密度状態を維持
・成員を依存させる
・成員のとりまとめ、包含
母の胎内相当
相互一体融合、和合状態を維持
非合理、情緒的
・内外を隔てる膜が存在。
・表面張力（対外面積を最小化）が存在。
→外に対して閉鎖的、排他的。中に入るのが難しい。
母
父性・父権社会
個人の切り離し、自立独立、自由、低密度状態を維持
成員の行動が
・軽快
・高速で動き回る
・成員を分離、自立させる
・成員への指示、援助
攻撃的
理性、論理的
・外に対して開放的
（中に入りやすい）
・行動範囲が制限なく拡張
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Motherhood and paternity

-Attitude comparison-

Fifth edition

Otsuka Iwao

Conclusion

While maternity wraps and protects the child within herself, paternity separates and separates the child from herself and follows and assists the child so that she can go on to help herself. And try to add.

Brief summary: maternity and paternity

[Summary] In a word, the difference between maternity and paternity is that maternity is a world "closed inside" = trying to place a child in a world equivalent to the uterus of the womb, making the child "adherent and dependent" on the parent On the other hand, paternity, on the other hand, can be said to be a tendency to place children in a world "open to the outside" and to "promote separation and independence" from their parents.

The differences in maternal and paternal attitudes can be illustrated by the following simple diagrams.

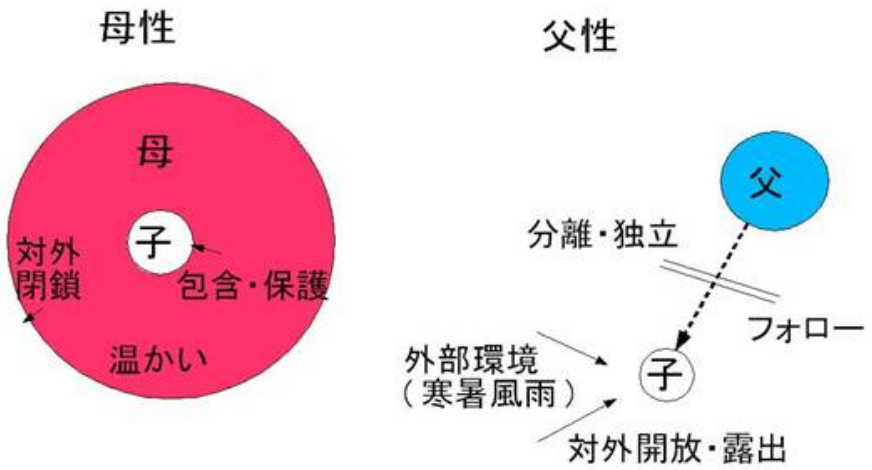

図　母性と父性の比較説明

In the above diagram, maternity wraps and protects the other person (child, etc.) inside himself, while paternity separates and separates the other person from himself, and the child succeeds in supporting himself. There is a difference, such as trying to add follow-ups and assistance from outside so that they can continue to do so.

In a word, the difference between maternity and paternity is that maternity is a "closed inside" world = trying to place a partner (child) in a world equivalent to the uterus of the womb , making the child "adherent and dependent" on the parent On the other hand, paternity, on the other hand, can be said to be a gender that promotes separation and independence from parents, trying to place a partner (child) in a world that is open to the outside .

In this case, the role of the child is not limited to the actual child, and there are various variations such as junior students at school and subordinates at work. The role of maternity and paternity is not limited to families connected by blood, but also exists in schools and workplaces.

Please refer to the following table for a summary of the differences.

number		

	maternal	Paternity
1	[Aid and Childcare Orientation]	[Independence promotion orientation]
1-1	[Support care , care / worries] Helping the child to get around. Worry and help your child. We take care of child happily. Look after the child. Carefully care and care for children. Sticky to children.	[Promoting self-care] Encourage children to live on their own. Encourage self-care and independence so that children take care of themselves. Watch your child from a distance.
1-2	[Nutrition] Nourish children (breast milk, etc.) . Give a meal.	[Equipment and supplies] Give children the tools and supplies necessary for daily life and teach them to operate and use on their own.
2	[Acceptance and security orientation]	[Direction / Tensioning orientation]
2-1	[Acceptance / acceptance] Warmly welcome children as "come" or "welcome". If a child makes a mischief or makes a mistake, he accepts it for the time being, "I can't help it."	[Judgment, rejection, order] Teach your child the law "Do not do this." Under the law, judging and punishing a child who has done bad things based on an objective diagnosis. "You are not my child," he rejects. I do not forgive. He scolds the child who made the mistake, instructs him to do this, and issues a command.

One person has both maternity and paternity, not only motherhood and paternity, and the ratio is considered to be higher for women and higher for men.

Whether a person is maternal or paternal does not necessarily relate to gender, age, or parenthood. In other words, women (men) just because maternal (paternal) not limited to, age is high (low) from the parent (child) So maternal-paternal (children basis) it can not be said also.

For example, in a company or political party faction with a wet atmosphere like in Japan, male bosses and bosses often take a sense of unity with subordinates and subordinates and take an inclusive maternal attitude. Of course, it is thought that there are many types that match the gender, with female employees pulling the workplace as a maternal leader (similar to Alicia in Kozue Amano's original animation " ARIA ") .

Also, junior and senior high school girls (relatively young people who are supposed to take the role of children) are replaced by mothers who are dependent and unreliable because of their daughter-like feelings forever. It seems that there are cases where the family is pulled. In particular, older sisters who have younger siblings who need to take care are likely to take a strong maternal attitude (for example, Koharu Sakuraba's comic `` Minamike '', the eldest daughter, Haruka Minami There is) .

Or, in a society where motherhood is predominant, the relationship between the child and the father is small, and paternity is insufficient, as in Japan, the mother carrying the motherhood may have some degree of paternity in place of a father who cannot (or cannot) carry out paternity. There is also the role of acting on behalf of the child (taking the child out of the world, scolding the child, etc.) .

[References]
Kawai Hayao, Pathology of Maternal Society in Japan, 1976 , Chuo Koronsha Shigeru Matsumoto, Paternal and Maternal Religions, 1987 , University of Tokyo Press

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First appearance May 2003-November 2005

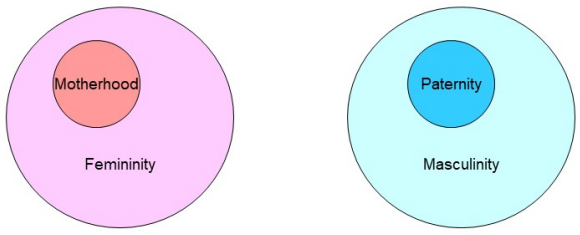
Relationship between maternity and paternity and femininity and masculinity

[Summary] Maternity and paternity are considered to represent one aspect of parents with female and male children, respectively. In that respect, maternity and paternity can be seen as part of being subsumed within femininity and masculinity.

Maternity and paternity represent the aspects of women and men, respectively, as parents with their own children.

In that respect, maternity and paternity can be regarded as feminine, masculine, part (as a parent) , and one aspect , respectively . Maternity corresponds to femininity, and paternity corresponds to masculinity.

Maternity and paternity can be said to be part of, respectively, subsumed by femininity and masculinity (see figure below) .



The relationship between motherhood, paternity, femininity, and masculinity

A woman with a child demonstrates maternity, and a man with a child also demonstrates paternity.

Women and men each have the following aspects :

(1) Aspects As an asylum, Powerful children to rely on helpless children.
(2) As leaders and educators. you need to go for, there to teach useful know-how
(3) on the side selfish unlimited of children as a control person, to hear what you say properly, control, exist to control

maturation, such as, as required adults to raise a child When you become a person, you can say that you have motherhood and paternity, respectively.

Some of them may be mother-like men and father-like women, but in that case, as a foundation and starting point, such men are feminine, and since such women are masculine, When the sides are taken out, they are considered to be maternal and paternal, respectively. In addition, such men and women are positioned as minorities with gender identity disorder among all men and women.

First appearance April 2008

Three types of maternal and paternal relationships with children

[Summary] The relationship between a child and paternity / maternity is as follows: (1) Adhesion between mother and child = mother completely encloses the child and the outside protects the child by the father, or the father encloses the mother, (2) father Intermediate type: An intermediate type in which the father interrupts the mother and the child while protecting the outer circumference. (3) Mother-child separation type: A type in which the father completely cuts off the ties of the mother and the child and separates the two. Can be divided. Strong

maternal forces in (1) social (matriarchal) , said to apply to the Japanese society.

At home, the relationship between children, maternity, and paternity can be divided into the following three types.

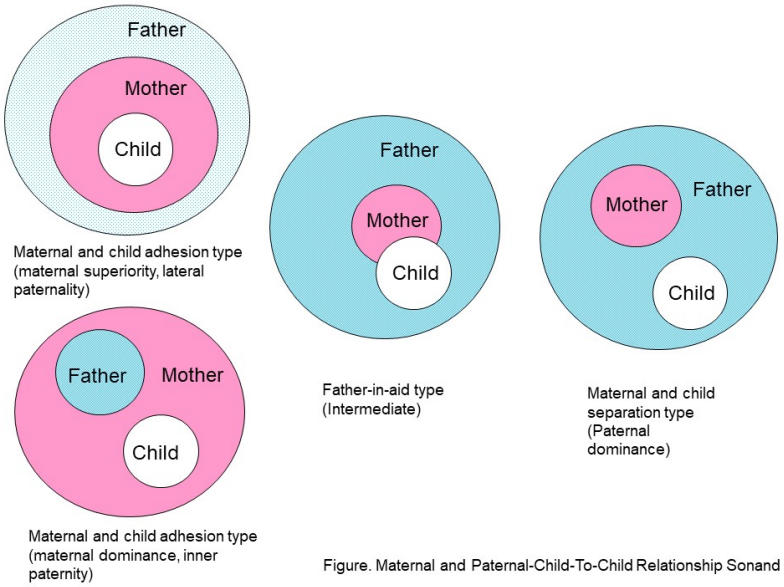


Figure. Maternal and Paternal-Child-To-Child Relationship Sonand

(1) Adhesion between mother and child A type in which the mother completely wraps and protects the child, and the father further protects the outer periphery. A type in which the mother is completely adhered to the child, the father is unable to break in between, and is watching from the outside (maternal dominance, lateral paternity). Or a type in which the father is wrapped around the mother like a child (maternal dominance, medial paternity). In Japanese society, there are many types of maternal dominance and medial paternity.

(2) Father-intervening type A type in which the father breaks in between the mother and the child, and the father directly contacts the child and sees a high percentage.

(3) Mother-child separation type = A type in which the father completely cuts off the ties of the mother and the child and separates them. In Western societies, this type is likely to be common.

(1) Adhesion between mother and child is a type of mother-dominant (maternal right) society in which the power of the mother is strong, and (3) Separation of mother and child is a type of society where the power of the father is strong, paternity (patriarchy, patriarchy) Considered a type of society.

First appearance January 2006

Relationship between paternity / maternity and dryness / wetness

[Summary] A wet society can be said to be a "motherhood society" with strong maternity, and a dry society can be called a "patriarchy" or "patriarchy" society with strong paternity.

Maternity can be said to have a "wet" property in which parents and children stick to each other and stay away from each other in that parents and children are integrated and dependent on each other. In that respect, a wet society can be said to be a “maternal system” society in which maternal power is strong.

On the other hand, paternity is characterized by the fact that parents and children tend to be separated and independent from each other, and has a "dry" property in which parents and children tend to separate from each other. In that regard, a dry society can be said to be a “patriarchal” or “patriarchal” society where the power of paternity is strong.

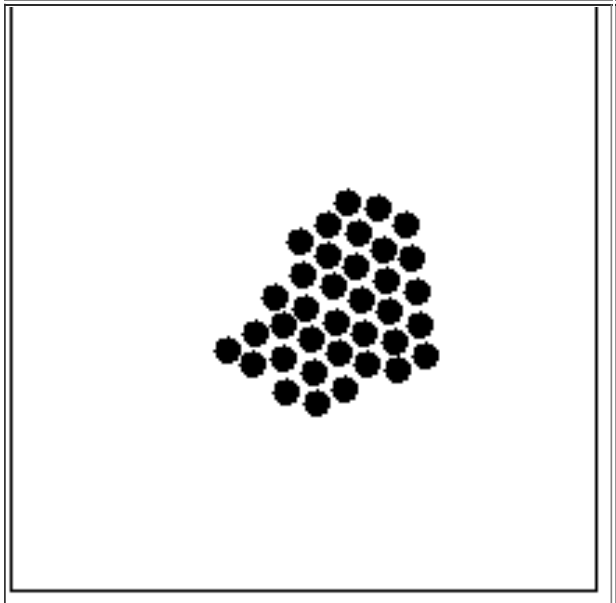
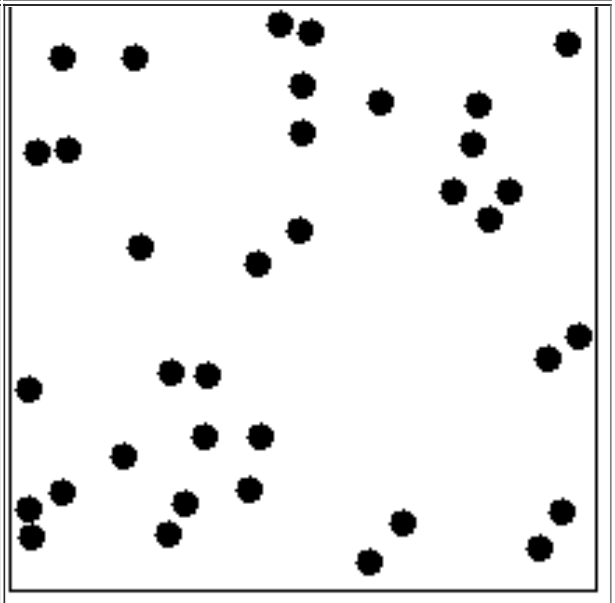
First appearance May 2003-July 2004

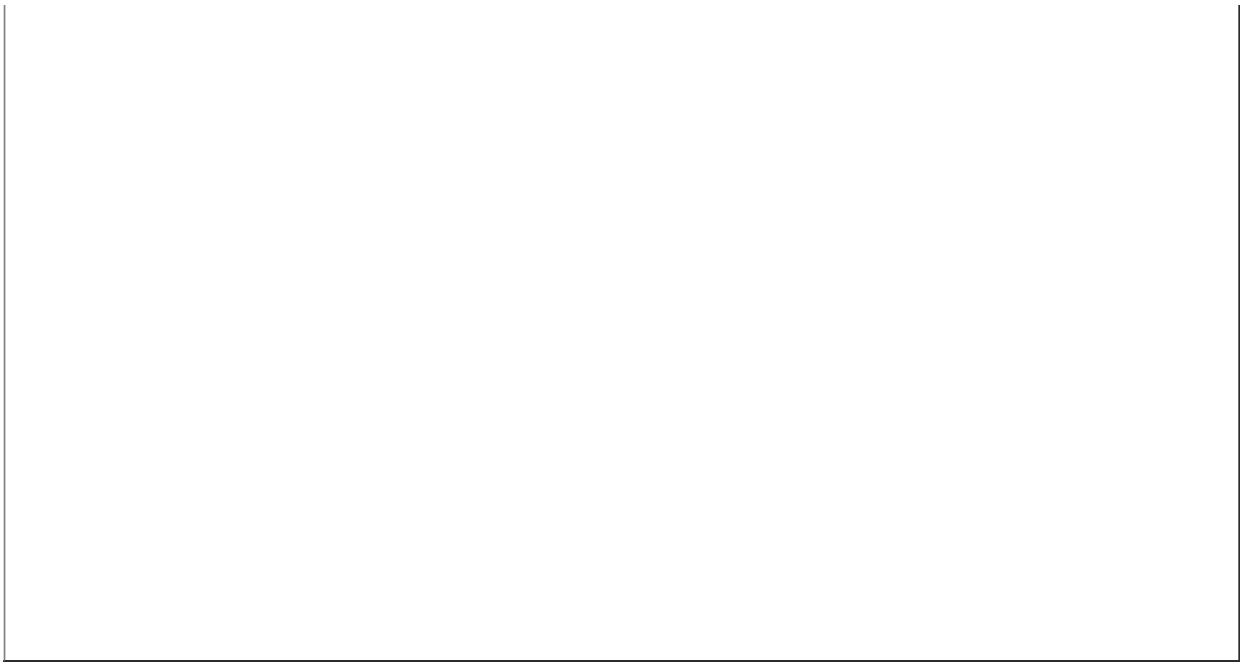
Maternal, paternal and liquid, gas

[Summary] It is thought that liquid molecular motion is felt maternally and gas molecular motion is felt paternally.

The motion and behavior patterns of liquid (maternal) and gas (paternal) are shown below as moving images.

* The following video uses a molecular motion Java program from http://mike1336.web.fc2.com/ created by Mitsuru Ikeuchi, "Molecular Toy Box" (mike 's site) . All rights reserved.

Maternal = liquid type = liquid molecular motion pattern	Paternity = gas type = gas molecule motion pattern
	



Maternal behavior is thought to be captured as liquid molecular motion. In liquid molecular motion, the individual molecules stick together and unite to form a static passive group, with the group including and protecting each individual belonging to it. In this regard, it can be said that it resembles the nature of maternity, which includes its members in one body and protects them from the outside.

On the other hand, paternal behavior may be regarded as gas molecular motion.
In gaseous molecular motion, each individual molecule is freely and dynamically diffused and moved around in a manner that is independent and independent of one another, and helps and protects itself. In this respect, it can be said that it is similar to the nature of paternity, which actively promotes the independence and independence of one's members to work in unknown territories.

Paternity gasifies the behavior of the child, and maternity liquefies the behavior of the child.

First appearance January 2008

Relationship between perceived paternal and maternal personality and gas and liquid molecular movement patterns

2012.07 First release

He explains in detail the relationship between paternal and maternal personalities and gas and liquid molecular motion patterns. Paternal personality and gas molecular motion correlate with maternal personality and liquid molecular motion.

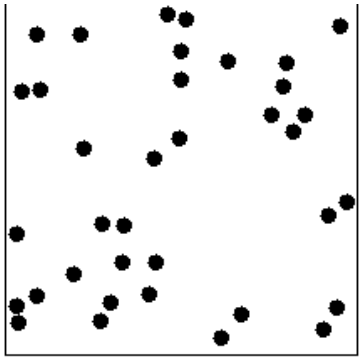
Abstract A web study was conducted to clarify the relationship between paternal and maternal perceptions of human personality and the dryness and wetness of the sensations of gas and liquid to humans . A gas-liquid molecular motion pattern was computer simulated 2 to one of the movie study participants 201 show in pairs to people, with each movie, feel how much paternal, the maternal as interpersonal behavior of the movement of the particles is personal Was evaluated. As a result, it was found that the gas molecular movement pattern was paternal and the liquid molecular movement pattern was maternal. Issues We actually showed the participants a movie of simulation of the molecular motion of gas and liquid, and examined how much each molecule feels paternal and maternal when the movement of each molecule is assumed to be that of a human. The method [data collection method] Internet web was collected answers site. In the times the answer to the question of the count, because the same study participants corresponds to the possibility to answer more than once, the same at the time of the answer IP is the main have the address considered to be the same respondents, the same IP multiple answers of address Latest 1 with

considered valid only one answer, Cookie was set so as not to accept multiple answers using. [Study Subjects] The total number of study participants who received responses
was 201 (105 men , 96 women). Gender information was obtained by providing a gender selection field on the web page with radio buttons at the time of response, and having the user select and
input. [Investigation period] survey period is 2007 years 8 May 21 from days 8 May 31 of day 11 was days. [Stimulation Video] stimulation, Ar (argon) to simulate the molecular motion pattern
of Java programs, Mitsuru Ikeuchi (2002) web of sites obtained from, as most clearly shows the molecular motion of each liquid and
gas, Adjustments were made to represent the molecular motion at an absolute temperature
of 20 degrees (liquid) and 300 degrees (gas) , respectively. Gas program displayed, the movie of the liquid each molecule motion capture on a personal computer, each 30 of
seconds windowsmediavideo processed into the form of movies, web and can be reproduced from the study participants' computers on the site. Figure 1 shows the still images of each movie . [Question item] For each of the above movies, "This is a fast-forward playback of people's movements. Each grain represents an individual person. Please rate it on a scale of 1 to 5 if you feel maternal . " There were five stages from “I do not feel (0) ” to “I feel very much (4) ” . [Procedure] each movie is, at a time 1 one by one, the order presented in the random, and so as to answer to every movie. Because it is difficult to answer only while watching the movie actually moving, each movie is made to flow endlessly during the answer. As a briefing of the experimental operation, when the answer was completed, a note was written on the screen saying, "This was actually a simulation movie of gas and liquid molecular motion." Results The average value and standard deviation of the evaluation values of the degree to which the gas and liquid molecular movement patterns were perceived as paternal and maternal, respectively, as the personality are as shown in Table 1 . In order to see the difference in the degree of paternity and maternity felt by the type of movie shown, a t- test (two-sided) was performed on the difference between the paired mean values (n = 201) . The results are as shown in Table 2 . Looking at the molecular motion of the liquid, the degree of paternal and maternal perception was significantly higher than that of paternal perception ($t(200) = 5.67$, $p < .01$) . When looking at the molecular motion of the gas, the degree of paternal and maternal perception was significantly higher than that of maternal perception ($t(200) = 4.96$, $p < .01$) . Regarding which of gas and liquid felt more paternal, the degree of paternal perception of the gas molecular motion

pattern was significantly higher than the degree of paternal perception of the liquid molecular motion pattern ($t(200) = 4.28$, $p < .01$) . Regarding which of gas and liquid was more maternal, the degree of maternal perception of the liquid molecule motion pattern was significantly higher than the degree of maternal perception of the gas molecule motion pattern ($t(200) = 6.82$, $p < .01$) . Discussion From the above results, it was found that when a person simulates the simulation of gas molecule motion and observes it, the person is recognized as having a paternal character, while the liquid molecule motion is recognized as having a maternal character. It is thought that the personality of a person who behaves in the same manner as the gas molecular movement pattern is paternal and that the person who behaves in the same way as the liquid molecular movement pattern is maternally felt.

Figure.1 Gas and liquid molecular motion pattern
molecular motion simulation movie (shown by the research participants)

Gas molecular motion



Liquid molecular motion

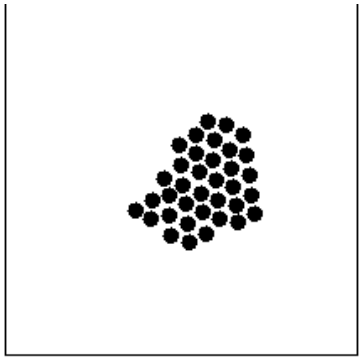


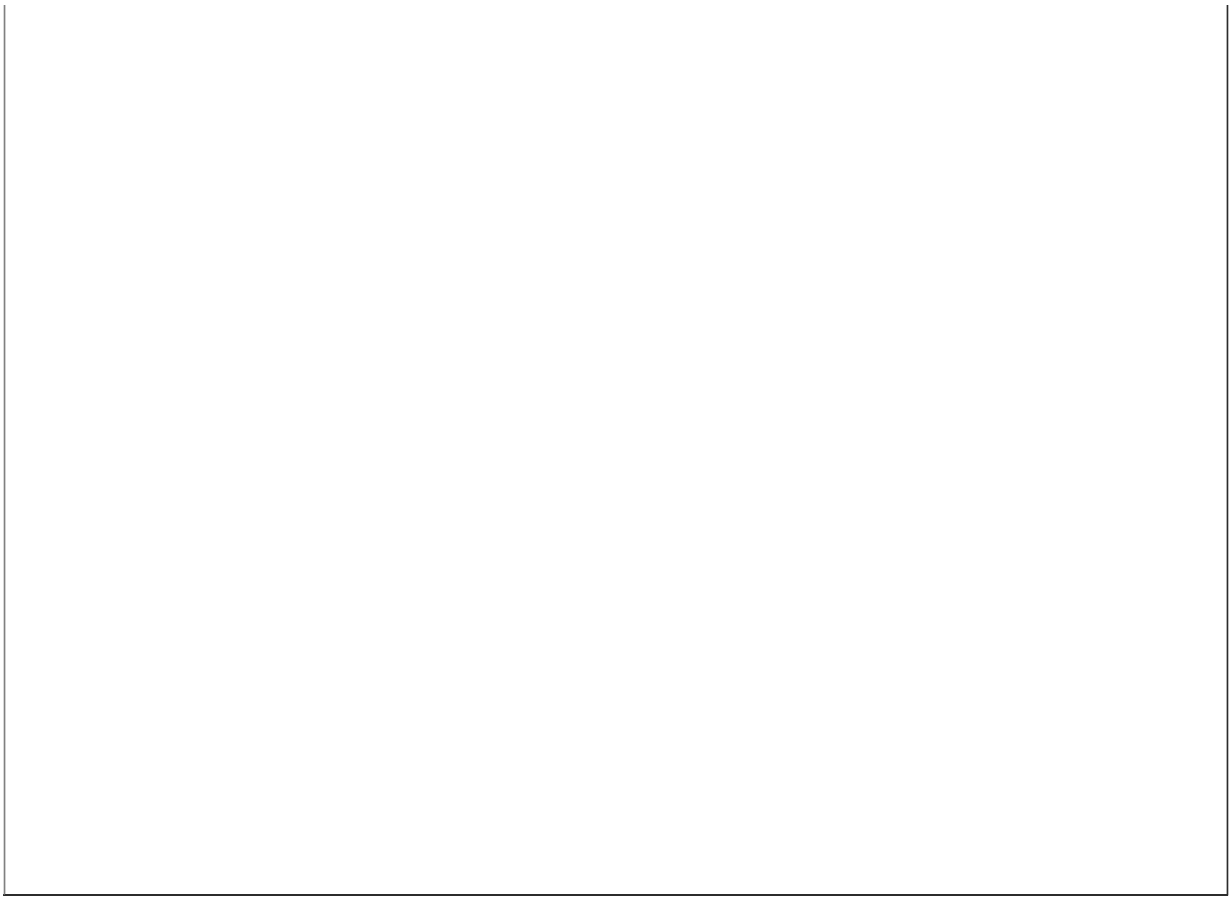
Table.1 Average and standard deviation of paternal and maternal evaluation values for gas and liquid molecular motion movies

Stimulus type	Paternal	Maternal
Liquid molecular motion	0.37 (0.81)	0.90 (1.20)
Gas molecular motion	0.76 (1.18)	0.31 (0.73)

n = 201

Table.2 Comparison result of average value difference between conditions (supported)

Comparison	t test
Liquid maternal-liquid paternal	t (200) = 5.67 **
Gas paternal-gas maternal	t (200) = 4.96 **
Gas paternal-liquid paternal	t (200) = 4.28 **
Liquid maternal-gas maternal	t (200) = 6.82 **



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Paternity, maternity and child rearing

[Summary] In the past, it was thought that "the ability to give birth and raise children" is exclusively women (maternity) , and that women have the instinct of raising children, the "maternal instinct". However, I think it is necessary to reconsider that idea.

In the past, it has been considered that "the ability to give birth and raise children" is exclusively women (maternity) , and that women have the instinct of raising children, the "maternal instinct". However, I think it is necessary to reconsider that idea.

(1) The term “child-bearing sex” has conventionally been considered a woman (maternal) . However, in reality, the birth of a child requires the presence of the gene on the father's side, and the mother cannot give birth alone. When the mother gives birth, the father serves to protect the mother and the child from outside. In this regard, children should be considered to be born jointly by men and women (parents) .

(2) "Sex to raise children" has traditionally been considered a woman (maternal) . Certainly, breastfeeding infants is impossible for mothers only, and in that respect it is a woman's exclusive right. However, at the end of the lactation period, fathers can intervene in parenting.

Speaking of parenting, for example, in Western societies where there is strong paternity, it is customary for children to be separated from their mothers and to sleep in private rooms. This is a good example of paternity intervening during the cohesive relationship between mother and child to separate and separate the child from the mother, a good example of paternity intervening in childcare. By the way, in Japanese society with strong maternity, it is customary for mothers and children to sleep in a “river shape”.

Also, in Western societies, fathers are more likely to be involved in caring for their children than in societies where mothers take care of their children, as in Japan. Japanese Family, 1969, NHK Publishing).

In child-rearing, there is a strong relationship between the strong connection between the child and the father (mother) and the paternal (maternal) society . As in Japan, societies where mothers take care of their children exclusively are maternal (maternal rights) , whereas in Europe and the United States, societies with a high degree of father involvement in child rearing are paternal (patriarchal).

control) is, and it can be said.

In the first place, it is thought that fathers and mothers share the same parenting urge to want their children to grow bigger and healthier and wiser, and to provide their children with as much support as possible. Or, if you want to get in touch with your child, share your know-how and values with your child, and share it with your child, parents and males alike have the same idea. .

Such child-rearing, the urge to seek the interaction with children, "parent (as of) instinct (parental instinct) are those that can be called even a", by it, whether the parent is male or female, "paternal instinct It is considered to be classified as "maternal instinct."

Traditionally, mothers who have close contact with children in a close-to-child manner tend to be more closely attached to the child from the sidelines, making child care more palatable. Was easily considered a maternal exclusive matter.

However, as in Western societies, there are societies in which paternity-based active intervention in child-rearing aimed at nurturing children's independence and independence takes the form of mother-child separation in child-rearing. It is true that they do.

In the case of paternal societies such as Western societies, the fact is that under the supervision and control of the father, the mother takes care of the child as a part of domestic chores , subordinate to the father (husband). It is believed that there is. In that respect, parenting is not necessarily a mother's exclusive right, at least in paternal societies, but rather the father's psychological influence on child rearing.

In societies where mothers and children are cohesive, such as in Japan, where maternal power is dominant (compared to paternity) , it has traditionally been said that child care is monopolized by the mother and the father is irrelevant. Therefore, it can be said that the "maternal instinct" ideology that raising children is a mother's exclusive matter was more easily accepted.

However, to say that's what parenting is that mothers do, Western carried out as a part of the domestic work under the control of the father of society (paternal) and, mother to monopolize the decision-making on

child-rearing Japanese society (maternal) and Then, it is undeniable that there is considerable disparity and difference in the degree and density of "maternity" affecting child-rearing even though it is child-rearing by the same mother.

From the viewpoint of preserving the status of women in Japan, it is advisable for mothers not to give up their child-rearing authority as before. In response to this, instinctively, in a Western-style society where motherhood is thin, or where motherhood cannot take the initiative in child-rearing, the tone that mothers should be free from child-raising miscellaneous affairs has been mechanically measured. Maybe too many people try to apply to Japanese society.

In Japan, however, there has been a problem in the past that once they quit the company for child care, it was difficult to re-employment in a satisfactory manner, which was a dissatisfaction with women who had found a job worthwhile to work at the company. It is true that this has led to the avoidance of raising children (eg, lower fertility) .

In the future, in Japanese society, instead of the choice between "child-rearing or work at a company", we will concentrate on child-rearing for a certain period of time and then return to work at the company completely. The pursuit of both the work of the company "is expected to be desirable for mothers. To this end, it is necessary to create a work environment that makes it easier for the company to extend the period of mothers' childcare leave and to properly evaluate their pre-childcare retirement careers when they return to work.

However, this is based on the assumption that mothers will continue to monopolize child-rearing as usual in Japanese society. In light of the balance of the influence of paternity and maternity in Japanese society, it seems at first glance that it is desirable for Japanese fathers to participate more actively in child care.

However, in the first place, Japanese fathers lack paternity and do not break into the cohesion structure between mother and child, so even if they participate in child-rearing, it is convenient under the leadership of their mother (wife). The fact is that it is likely that it will only be used as a labor provider. To avoid this, Japanese fathers need to have some kind of external paternity injection (import), for example, using a paternal father in Western society as a model.

First appearance May 2003-July 2004

Generational transmission of maternal and paternal skills

[Summary] Maternity and paternity are based on femininity and masculinity, and should be acquired, acquired, and touched between generations as child-rearing functions and skills as child-raising functions and skills, but may disappear in some cases. , The intergenerational chain of baton mistakes will occur. The measures in that case are described.

Western women are virtually women who can never become mothers, while Japanese men are virtually men who cannot be fathers. In essence, they only give birth to children, do not actively raise them, do not face the children directly, leave the other child to raise them, and try to escape from raising them.

It can be said that maternity and paternity should be acquired, acquired, and touched between generations as new and additional parenting functions and skills, based on femininity and masculinity.

When a woman with strong motherhood is a mother, such as a Japanese woman, the baton touch of motherhood goes smoothly to her daughter. However, on the other hand, there is a side effect of extinguishing, weakening or losing the paternity of his son.

On the other hand, when a man with strong paternity is a father, such as a Western man, the patron touch of the father goes smoothly to his son. On the other hand, however, there is a side effect that the mother of the daughter is erased, weakened, or lost.

If a woman with a strong paternal influence, such as a Western woman, is a mother, her next-generation daughter will not be able to receive

maternity, resulting in a baton miss. The result is an intergenerational chain of maternal loss.

If a man who has a strong maternal influence and loses paternity, such as a Japanese man, is a father, his son, the next-generation child, will not be able to receive paternity, and baton-miss will occur. The result is an intergenerational chain of paternity loss.

When such a baton mistake occurs, it becomes necessary to receive maternity and paternity by modeling a maternal woman and a paternal man respectively.

Western women who have lost maternity should receive maternity from a strong mother of Japan.

Japanese men who have lost their paternity can receive paternity from a Western father who has strong paternity.

You can receive it from fiction, non-fiction movies, animations, books and so on, or you can actually be a teacher, coach, and teach from a live mother and paternal man in a school style But it is good.

It may be good to have computer software for maternity and paternity learning.

In short, model learning of maternal and paternal skills is necessary.

At that time, the question is what skills and how to acquire them. Also, for example, in Japan, where maternity is strong, maternal skills can be created, but paternal skills cannot.

First appearance August 2012

Motherhood and cuteness

[Summary] Maternity is related to the "cute" orientation of wanting to protect, hug, unify, and embrace a smaller or weaker being, like your own children. They tend to seek a round, soft presence that is comfortable to hold.

Paternity, on the other hand, should make objects (children, robots, etc.) large, powerful, and strong enough to cut through and overcome the difficulties of the external environment, and to be able to play an active part in a vast environment. It has to do with the "mighty steel" orientation.

Motherhood is related to the “cuteness” orientation of wanting to protect, hug, unify, and embrace a smaller or weaker being, like my child. At that time, there is a tendency to seek a round, soft presence that is comfortable to hold.

Paternity, on the other hand, should make objects (children, robots, etc.) large, powerful, and strong enough to cut through and overcome the difficulties of the external environment, and to be able to play an active part in a vast environment. It has a relationship with the "strong steel" orientation.

	[Maternal attitude]	[Paternal attitude]
All	[Pretty-oriented] I 'm interested in childcare of cute things (baby, small pets, etc.)	[Mighty steel oriented] I 'm interested in growing objects into strong, sharp and powerful objects
1	[Little-oriented] I like small things	[Big (large) orientation] Prefer large, magnificent objects
2	[Or weakness (delicate) oriented] Prefer weak	[Strength oriented] Prefer strong

3	[Detail-oriented] Take care of the dexterity of the hand that prefers a detailed grasp of things	[Rough-oriented] I prefer a rough grasp of things
4	[Round (round) orientation] Prefer a round tip	[Sharp orientation] Prefers sharp, pointed objects
5	[Softness-oriented] I prefer soft things	[Hardness , hardness) (hard) oriented] rigid (hard) prefer those
→ Derivation 1	[Specific (Specific) · Limited (limited) oriented] prefer to stick to unimportant details	[Global and general (general) oriented] prefer the view of global ones

“Cute” is something that feels like a mother in herself by touching the subject. The subject, the subject who feels as if he / she has become the mother of the partner, and the partner are referred to as “cute”.

For example, when high school girls refer to a middle-aged man as "that uncle, it's cute," they see "mother" in themselves, and unconsciously become a mother and say, "Uncle. And I feel like I want to embrace and protect.

Women (maternal women like Japanese women) can be said to be the key players inventing the concept of “cute”. It is thought to have greatly contributed to the invention of character designs such as “cute” and “moe” (so-called “beautiful girls” and “beautiful boys”) found in Japanese anime, comics and figures. This can be expressed by the word "cute originality".

First appearance May 2003-July 2004

Maternal and paternal organizations

[Summary] Maternal organization values the sense that members are "embraced and protected" by the organization. The organization is the mother and the members are the children. In a paternal organization, each member of the organization seeks to achieve its goals in a manner that is independent and independent of each other and under the control of the administrator on behalf of the father.

For social organizations such as companies and government offices, the distinction between maternity and paternity described in other sections also applies.

Maternal organization manifests itself as a large "maternal entity" before members. Entering the maternal tissue gives the member the same feeling as entering the "mother's womb" and embraced therein.

Maternal organizations value the sense that members are "embraced and protected" by the organization. The organization is the mother and the members are the children. In order to draw a clear borderline on the extent of what corresponds to the “mother's womb”, it tries to distinguish inside and outside the tissue. Emphasizes the sense of unity inside and is closed to the outside. Inside, the importance of coordination, coordination, and service to the entire organization is emphasized in order to maintain a warm, sometimes "body temperature = lukewarm" integrated fusion and sense of unity, and the degree of interference with members is remarkable.

Members of the maternal organization become completely swallowed by the organization as the mother, exhale all energy and energy to the organization, and are absorbed by the organization. In this case, the members are completely integrated into the organization, and the entire personality of the members is regarded as belonging to and immersed in the organization. Once in the organization, it is difficult to get out of the

organization other than being deemed unnecessary and discharged.

In a paternal organization, each member of the organization seeks to achieve its goals independently and independently of each other, under the control of the administrator on behalf of the father. The organization is open to the outside and the distinction between inside and outside is loose. Members are guaranteed to be one independent and free individual before being part of an organization. Getting out of the organization is easy.

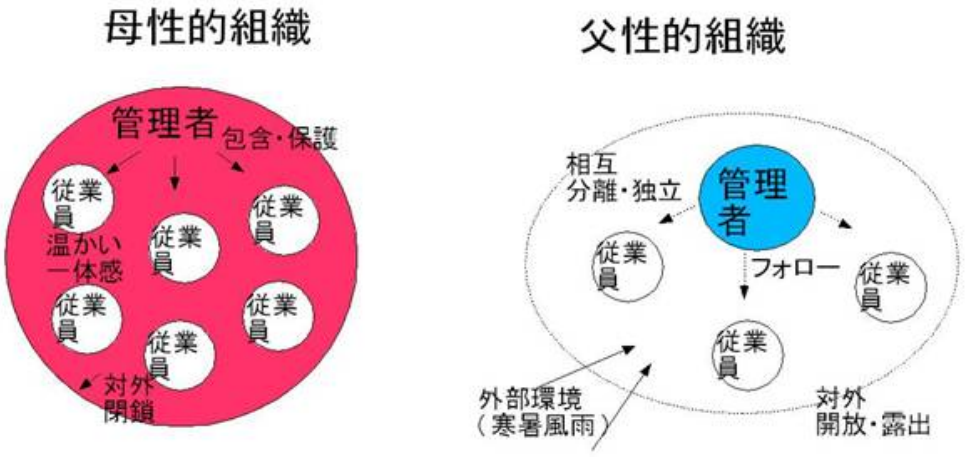


図　母性的組織と父性的組織

In a maternal organization, the administrator of the organization plays the role of a mother (even if it is a male) to members, whereas in a paternal organization, the administrator acts as the father.

By the way, Japanese companies and government offices are considered to be maternal in terms of organization, while those in Europe and the United States are considered to be paternal.

In addition, "maternal communities" (e.g., communities) that are social groups that comprehensively fulfill the needs of members, such as local

communities (e.g., villages) , other than organizations that achieve specific purposes, Japanese irregularities) and "paternal communities" (eg, European and American villages) can be assumed.

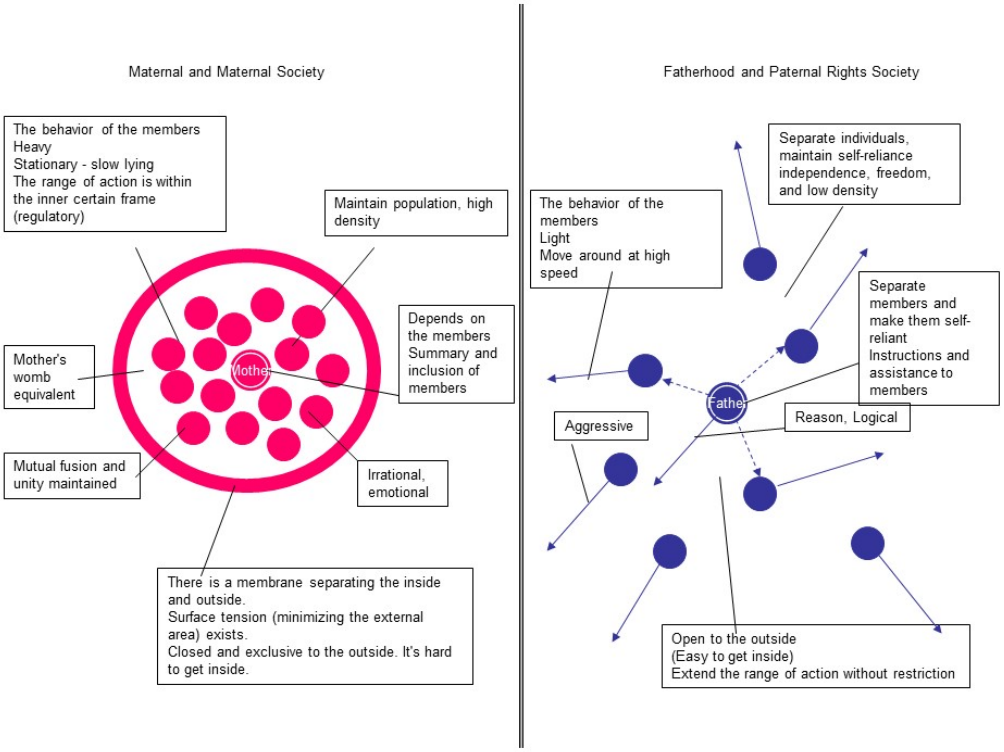
Or, for the whole society, "maternal society (maternal society, maternal dominant society, maternal dominant society)" (for example, Japanese society), "paternal society (paternal society, paternal dominant society, paternal dominant society)" (For example, European and American societies) can be assumed.

Their properties are common to maternal and paternal organizations.

First appearance May 2003-July 2007

Maternal / maternal society and paternal / paternal society

[Summary] Maternal and maternal societies aim to distinguish inside and outside, and to unite and harmonize within a certain internal frame. My mother coordinates and includes all members. Paternal and patriarchal societies are open to the outside world, with the aim of individual members moving independently and independently at high speed. Father gives instructions and assistance to members.


Maternal and Maternal Society
The behavior of the members
Heavy
Stationary - slow lying
The range of action is within the inner certain frame (regulatory)
Maintain population, high density
Depends on the members
Summary and inclusion of members
Mother's womb equivalent
Mother
Mutual fusion and unity maintained
Irrational, emotional
There is a membrane separating the inside and outside.
Surface tension (minimizing the external area) exists.
Closed and exclusive to the outside. It's hard to get inside.
Fatherhood and Paternal Rights Society
Separate individuals, maintain self-reliance independence, freedom, and low density
The behavior of the members
Light
Move around at high speed
Separate members and make them self-reliant
Instructions and assistance to members
Father
Aggressive
Reason, Logical
Open to the outside
(Easy to get inside)
Extend the range of action without restriction

Maternal / maternal societies aim to distinguish inside and outside, and to unite and reconcile within a certain internal frame. The member is held and protected in the mother's womb. The mother makes the members dependent, organizes and includes the whole.

Paternal and patriarchal societies are open to the outside world, with the aim of individual members moving independently and independently at high speed. The father makes the member independent (separated from the mother's womb) and provides necessary instructions and assistance.

First appearance July 2008

Father's rule, mother's rule

A society driven by the "father's rule" is a Western society and a male society.

The society driven by the "mother's rule" is the Japanese uneven society and the female society.

The source of social rules is not just for the father.

There are many things made from the mother. For example, emphasis on reconciliation, affiliation, and exclusivity.

It is the discipline of the mother that embeds the mother's rules in the child, and is performed by the mother mother and mother mother. It is the discipline of the father to embed his father's rules in his children, and is carried out by the paternal father and paternal mother.

Kawai Hayao regards these maternal mothers and maternal fathers as being from the agricultural society that handles soil, and calls them mothers of soil and fathers of soil. On the other hand, paternal mothers and paternal fathers are called heavenly mothers and heavenly fathers, because they are considered to be derived from a nomadic society that is connected to the sky.

According to the idea of a society driven by the Western father's rule such as Freud and Jung, it is said that the father breaks the sense of mother and child unity and teaches social norms. It is not an idea that works.

In a society that is driven by mother's rules, such as in Japanese society, mothers own and know social norms and teach their children in their main role. There, the father's role has been a secondary one.

First appearance April 2014

Maternal and paternal states

[Summary] What are you doing from the outside? It is difficult to see the "curtain" as if it were drawn by a closed country, a closed nation, a nation that emphasizes unity, unity and unity among the people, and favors regulation and social control. Is maternal On the other hand, a nation that allows the independence of the people, separates them, respects individual freedom, and is open to the outside is paternal.

Considering the contrast between maternity and paternity in an organization at the state level, it can be said that there is a maternal state in which the state appears as a giant mother, and a paternal state in which it appears as a father. What is being done from the outside is a closed country, a closed state that is hard to see as if a “curtain” has been drawn, a state that emphasizes unity, unity and unity among the people, and prefers regulation and social control is a motherhood It is a target. On the other hand, a nation that allows the independence and independence of the people, respects individual freedom, and is open to the outside is paternal. The conflict between the European and American liberal camps that emphasized individual freedom and rights and the socialist camps such as Russia and China that prioritized the interests of the entire national group continued until the

1980s. It can be viewed as a dominant camp = a maternally dominant camp, and can therefore be viewed as a conflict between paternity and maternity.

By the way, Japan was ostensibly in the paternal liberal camp, but in reality it was a maternal, near-socialist camp that was well controlled by the state and placed first on the survival of government agencies and corporate groups. It was a system. Therefore, it is thought that the United States and Europe have advocated "Japanese heterogeneity," and have had difficulty in responding.

Of the former socialist countries, China, Russia, and now North Korea are all maternal. And Japan, which seems to be strongly oriented toward the ranks of advanced European and American nations and seems to have become spiritually united with Europe and the United States, also examines its nation's characteristics. You can say that you are a maternal person. Japan, as a maternal nation, is by no means a member of the patriotic European and American family, but rather joins China, Russia and North Korea.

First appearance May 2003-July 2004

Patriotic differences and paternity and maternity

The dry, gaseous, paternal Western nations, as they were, ensure their freedom so that their citizens can continue to fly freely and independently as before. It is a source of patriotism, cooperating with the maintenance of the nation and trying to give it a life so that it does not lose its condition.

On the other hand, a wet, liquid, maternal country of Japan is one of the countries that regulate themselves, with their own destined to be inside and fate with the fully integrated target country. To give up their lives, and this is the source of patriotism.

First appearance April 2014

Modern ego and paternity / maternity

[Summary] It is the fatherhood that is consistent with the dry modern ego, such as liberalism and respect for individuals and privacy in the United States and Europe. Wet motherhood who prefers is a thing that goes against or kills the Western modern ego.

Fatherhood is consistent with the dry modern ego of liberalism in Europe and the United States and respect for individuals and privacy.On the other hand, wet who likes to unite and unite individuals with respect for mutual unity and fusion. A maternal mother is one that is against or kills the modern ego.

Western Europe and the United States since modern times, in which independent independent individuals are free to move freely, can be said to be a society in which the strength of paternity has been established. On the other hand, in the societies such as Japan, China, and Russia, where the ego as seen in Western Europe has not been established and the degree of independence of individuals is immature and weak, individuals are united and buried in groups. It can be said that motherhood, which is good at moving the whole as a whole, is superior.

In that sense, the establishment of a modern ego in Western Europe has led to the elimination of maternity and weakening of women.

Feminism in Europe and the United States, which aims to release women, is originally intended to restore and strengthen maternity, in which the modern ego melts into the group to which it belongs and no longer melts. I should have been aiming for. In short, Western feminists should have modeled on countries such as East Asia and Russia, which are strong maternal and wet collectivist societies.

It is inconsistent with each other, and it is essentially impossible to insist on strengthening femininity and maternity while maintaining a strong ego in Western Europe like present-day Western feminism. What is not aware of such contradictions is the weakness of Western feminists.

It is clearly wrong, for example, to advocate for individual liberty, while advocating for women's empowerment, as in liberal feminism. In essence, motherhood prioritizes service and harmony to its group over individual freedom. If we value individual liberty, women will continue to smolder and remain oppressed, as usual, in a dry fatherhood.

While Western feminists say that women are discriminated against by men and women, in fact, wives and mothers take the helm of home wallets and children's education, treat their husbands as "wet fallen leaves," Shouldn't we better understand the reality of a maternal domination society like Japan, which rules the son and wife in power?

Originally, Japanese women's scholars and feminists should play a role in helping this, but they themselves are busy with directly importing and applying theories created by European and American feminists directly to Japan and applying them to Japanese society. It is an ironic reality to be unfamiliar with maternal dominance.

At any rate, Western modernity, which aims for individual independence = paternal-centered values, and maternal values, which seek to melt and unite the individual, are mutually exclusive. impossible. It can be said that figuring out this difficult path of coexistence is a task that researchers in gender psychology and sociology will need in the future.

First appearance May 2003-July 2004

Paternity, maternity and democracy

Regarding the generation of values that form the basis of democracy, such as individual liberty, respect for individual human rights, and equality between individuals, maternity and paternity are thought to play different roles.

In order to realize individual freedom and respect for human rights, it is necessary for individuals to be able to move independently of each other with some degree of autonomy. This is a value that does not exist in motherhood and cannot be created in motherhood. This is because motherhood, which seeks to embrace the individual warmly in the whole, tends to focus solely on values such as harmony and coordination with the individual, individual service and sacrifice for the whole. In that respect, it is a dry paternity that promotes mutual separation and independence between individuals.

On the other hand, with respect to the value of equality between individuals, it is considered that the motherhood that directs non-discrimination and identification between individuals has the initiative.

First appearance May 2003-July 2004

Maternal and paternal homes / offices

[Summary] Like a Japanese house or office, the inside is a large room with no partitions, or even if there are partitions, it is thin like a bran or can be removed immediately, and a high wall facing the outside The structure made and separated from the outside world is maternal, in that it emphasizes the sense of unity among the members inside and is externally closed.

It can be said that Japanese houses and offices have maternal characteristics, and Western houses and offices have paternal characteristics.
The reason for this is that the individuals and organizations that move in are maternal and paternal, respectively.

Maternal homes and offices value the sense of unity among internal members. That is, the interior of the house / office of the “xx house” or “xx company” is a large room without partitions, or even with partitions, it is as thin as bran or can be easily removed. In that regard, it is the creation of "everyone together." Each member works or lives while watching the behavior of the other members. In that respect, there is no privacy between members.

In contrast, paternal homes and offices emphasize internal separation and independence. That is, the interior of a house or office is a private room with a key, or each desk is partitioned by a high-strength screen, and each member has a structure that emphasizes independence and privacy.

Maternal homes and offices are closed outward. For example, in a detached house, high walls and fences are stretched out to the outside, and it is isolated from the outside world and has a closed structure that does not allow intruders.

In contrast, paternal homes and offices are open to the outside. For example, in a detached house, the garden is exposed without a fence toward the outside.

Maternal homes and offices represent themselves to the womb of the mother to members. Inside the house / office, there is a warm and united interaction between members, which is limited to the world with an inner ring closed to the outside.

By the way, there is a theory that Japanese shrines regard buildings and precincts as mother's wombs.

First appearance October 2005

Maternal occupation, paternal occupation

[Summary] In the maternal occupation, the staff warmly accepts the other person and provides support, care and care to the other person. , Promote independence (unleash your opponent) , give you guidelines to follow and the knowledge you need to survive alone, and punish those who fail to comply.

In a maternal occupation, staff are warmly embraced, cared for, cared for, and cared for like their own children.

Maternal occupations include the following:

(1) Caring for, supporting and caring for children. Nursery teachers, kindergarten-elementary school teachers.
(2) Caring for, supporting, caring for, and assisting the sick. nurse. counselor. care worker.
(3) Caring for, supporting and caring for passengers. Flight attendants (stewardess) .
(4) Caring for, supporting and caring for the family. housewife.
(5) Provide the customer with a place of relaxation and rest. Ryokan and hotel staff.
(6) Support, care and design for customer nutrition. Nutritionist.

In a paternal occupation, staff members promote the independence and independence of the other person (leaving the other person apart) , give guidelines to protect and the necessary knowledge to survive alone, and make a calm diagnosis from an objective standpoint. And punish those who fail to observe the law.

Paternal occupations include the following:
(1) To teach customers how to operate tools and supplies necessary for daily life. Instructor.
(2a) Give customers legislation to comply. Lawyer.
(2b) Make an objective diagnosis and referee to the

customer. doctor. Umpire. judge.
(2b) Incision and surgery on the customer to fix it. Punish and rehabilitate customers. doctor. judge. Probation officer.

First appearance November 2005

Close contact operation, remote operation and maternity, paternity

In a maternal society, a contact operation, which is an attempt to operate the partner while closely contacting the partner, is mainly performed.

In a paternal society, the main task is to perform commands and commands to the other party, such as a remote controller and a radio control, and to perform remote control, away from the other party.

First appearance October 2013

Mutual monitoring society and paternity and maternity

In the case of a paternal society, attempts to monitor and gain control over the opponent (e.g., eavesdropping on the U.S. government) and oppose freedom from surveillance And fight each other. Therefore, it is difficult to become a one-sided surveillance society.

In a maternal society, there are only those who want to monitor each other. There is not much movement to be free from surveillance. Therefore, it becomes a mutual monitoring and restraint society.

First appearance October 2013

Charity, rigor and paternity, maternity

Paternity and maternity are classified as follows.

Beloved beloved

Strict father Strict mother Strictly scold children

Separate the child from the parent and give the child the necessary instructions to act freely and at his own risk

Mother Adhering and enclosing the child within the parent's reach, but persistently commanding the child to bind behavior

The behaviors of father and mother are both Jibu-Kotomitsu and Jibo-Kotomitsu, and it is thought that they use both as needed.

Traditionally, fathers were considered to represent harshness and mothers to represent compassion.However, fathers did not scold children too much, showed themselves examples of behavior, presented them to children, and praised children who accepted them. There is a father type. On the other hand, a mother, like a mother-in-law who is married, seems to have a severe mother type that repeatedly treats the child strictly, blames, and refuse it regularly. Charity and rigor should not be considered to exist only in maternity or paternity, but in both maternity and paternity.

First appearance July 2018